SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 40th year

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ANGELS STILL ACTIVE

At every Divine Liturgy we pray "For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord." Then respond: "GRANT IT, O LORD!"

What are angels all about?

Angels are referred to in the Bible more than 300 times and, in each case, they are sent by God to perform a service. Angels have a tremendous authority; however, it is limited to doing only the will of God. They never deviate from God's message, never dilute His message or change His plan. Throughout the ages, they have glorified only Him, never themselves.

Perhaps the most widely recognized angels are Michael the Archangel (Nov. 8/21) and Gabriel the Messenger of God. It is Michael who leads the army of angels in battle against the forces of evil and Satan. His symbol is that of a warrior with spear thrust into the dragon, indicating the triumph of good over evil. He is depicted on icons in this way.

Gabriel, on the other hand, is the angel who was given the task of inviting the young maiden, Mary, to become the mother of the Messiah. (Luke 1:26) It was also Gabriel who identified himself to Zechariarh and announced the birth of John the Baptist. (Luke 1:19)

The Bible tells us and the Orthodox Church teaches that there are various ranks of angels in terms of authority and glory. Those are: seraphs, cherubim, thrones, dominions, princedoms, powers, virtues, archangels, and angels. We sing the Cherubim Hymn at each liturgy; "Let us who mystically represent the Cherubim." We may well feel ourselves inadequate to "mystically represent" an angel who is near the top in angelic honor. During baptism we hear reference to thrones and dominions.

We know that Michael is an Archangel, and we have Biblical grounds for believing that Lucifer was, before his fall, an archangel, equal or perhaps superior to Michael.

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Take nothing for granted, for whatever you do
The "joy of enjoying" is lessened for you.
For the Joy of Enjoying and the Fullness of Living
Are found in the heart that is filled with Thanksgiving.

THANKSGIVING

Have you noticed that Thanksgiving is missing from store displays? I use colored displays to brighten the dull area of the church cellar where my religious class meets. I keep a monthly file where these displays are stored. I noticed that my November file was lacking Thanksgiving supplies. In September I went to the mall looking for appropriate materials. The stores were full of Halloween articles — witches, ghosts, goblins, pumpkins and other materials. No Thanksgiving material. I went back later in October to find that the Halloween material was still there, but when shelves were being emptied — Christmas articles were being used to fill the void. I had to look very hard and go to specialty stores to find a limited display of thanksgiving articles. As far as the commercial world was concerned, Halloween was followed by Christmas, complete with carols being played on the sound system, starting in early November. Of course, the few items I did manage to find did not have any suggestion of religion and God.

The world is forgetting God in Thanksgiving. Are we doing the same? Do we look forward to a very long holiday weekend, filled with football games and feasting? Do we even think of being thankful for the gifts bestowed on us? Do we really believe that this day of Thanksgiving is one when we are grateful for the harvests that still bless this land of plenty and where we all enjoy nourishing foods? Is this a sign of the times that we forget to be thankful?

Thanksgiving belongs to God and if we are to observe and enjoy all the other feasts and fasts of life, we need first and foremost to remember God with

(Continued on Page 39, Col. 1)

CELESTIAL BODIES

"There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another." (I Cor 15:40).

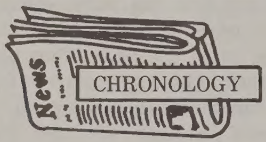
Biblical writers believed that the earth was flat, that a huge dome covered the earth and that the stars, comets and planets were celestial beings (angels) moving under the dome. They believed that the stars were at God's feet, and that God's throne and Heaven were physically located just above the dome. This ancient belief meant that if one passed through the multitude of stars in the dome, one physically stood before God. During the Middle Ages, this belief was represented in many Orthodox and non-Orthodox paintings. Unfortunately, our teaching of Heaven today is too often not far removed from this naive approach.

With the invention of the telescope, the real movement of heavenly bodies became known to man and theologians recognized that heaven was not a physical place in the sky but a spiritual domain. They also recognize that the spiritual concept of Heaven was contained in the Gospel descriptions, but also recognize that the interpreters of the Gospel, including Sts. John and Paul, did not break with the ancient Jewish teaching of a dome above the earth and Heaven's physical location above the dome. This meaning is further complicated because the Bible authors used terms which were widely believed and understood by their peers but, being scientifically incorrect, are now incomprehensible.

Celestial bodies (stars, comets, asteroids, etc.) have little meaning in scriptural passages; however, if we examine the truth within the passages and substitute the word angels for stars, celestial bodies and comets, we see God's message of hope and salvation. If we read in the Corinthian passage "there are angels and there are saints; but the glory of the angels is one and the glory of the saints is another," the passage

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ICONOGRAPHY is the theme of a lecture/demonstration and workshop scheduled for Nov. 1 in Denver, CO. Call 303-871-8060 for info. This is being coordinated by Orthodox People Together.

PATRIARCH ALEXIUS of Moscow will be at St. Nicholas Cathedral on 15 E. 97th St. in New York City to help celebrate the 90th anniversary since the cathedral was built. A Divine Liturgy at 10 a.m. at the cathedral will be followed by a banquet at Three Saints Parish Auditorium in Garfield, NJ at 3 p.m. Built in 1902 while Patriarch (now St.) Tikhon was in America, among the first contributors to the Building Fund were Czar Nicholas II and Fr. (now St.) John Kronstadt. Part of the building houses the headquarters of the Patriarchate in America.

IKONS OF THE PROTECTION in postcard, prayer card and magnetized back may be obtained from The Shrine, 594 Fifth St., NE, Barberton, OH 44203.

CANDLES, regular and special for weddings and baptisms, incense fragrant oils, wick floats, lighting tapers and other items may be ordered from Eastern Christian Supply Co., P.O. Box 677, Etna, CA 96027. Write for price list.

ST. PHOTIUS NATIONAL SHRINE in St. Augustine, FL has received a $16,000 matching grant to mount a permanent exhibit on the New Smyrna Colony, which was established here in 1768 which consisted of 1,255 settlers from Greece, Italy, Corsica and Minorca.

A CONCERT by the New York Philharmonic at Avery Fisher Hall at Lincoln Hall in New York City on Nov. 14. The guest conductor will be Andre Previn. The proceeds of the concert featuring works of Beethoven, Ravel and Hayden will be used to fund projects of the Ecumenical Patriarchate such as a hospital and home for the aged and the efforts to reopen Halki Theological School.

RUSSIANS CONTINUE TO NEED humanitarian aid. The Congress of Russian-Americans (P.O. Box 818, Nyack, NY 10960-0818 or call 914-358-2723) sends donated food, clothing and medical supplies to several non-governmental organizations for distribution. The Congress will also see to the delivery of private parcels addressed to relatives and friends in Russia at a minimal handling cost.

A LEMKO WEDDING VIDEO made from an original film which was shot 30 years ago is now available for $45. This two-hour rare video is available from Karpatska Rus/OH, 556 Yonkers Ave., Yonkers, NY 10704.

ALBANIA was declared the first atheistic state in 1967. Most of the churches were destroyed. The Albanian culture is now almost devoid of references to Christianity. Words like baptism and cross are not used. Even references to Before Christ (BC) and Anno Domini (AD) in the calendar were changed. Of the 224 priests in 1967, only 23 remained in 1990. In 1992 an Orthodox Seminary with an enrollment of 50 was opened.

THE BIBLE has become such a sought-after book in Russia that extra security measures had to be taken at the warehouse in Moscow where the Bibles were stored.

SISTER PARISH between a parish in the U.S. and one in the former USSR can be set up. For info contact Fr. Joseph Fester, 404 Tyler St., Desloge, MO 63601.

OVER $70,000 a month goes to the Support a Mission Priest in Africa and Asia. Over 120 priests are now helped. Write or send donations to Orthodox Mission Center, P.O. Box 4319, St. Augustine, FL 32085.

ONE OF THE RECOMMENDATIONS of the Clergy-Laity Congress of the Greek Orthodox Archdiocese was to make videos of instructional programs in correct liturgical usage. These programs should cover the liturgies used by the church, the sacraments, Holy Week and Resurrection services and instructions in rubrics used when bishops officiate at services, when priests concelebrate and when a deacon participates. Should help in uniform services.

A TREASURE FOR CHILDREN is a durable book which features colorful illustrations and easy to read print. It is a delightful way to introduce your child to the life of a saint. This book on St. Nina is the first in a series. Send $9.50 to St. Nectarios Press, 10300 Ashworth Ave., No., Seattle, WA 98133-9410 or call 206-522-4471. Get information on bulk copies.

FR SERAPHIM (Babich), who has lived on Mt. Athos for over 20 years, was unceremoniously and illegally escorted off the island in August. All the other monks at St. Elias Skete were also removed. Fr. Seraphim became the abbot in 1970 of the Skete which was founded by St. Paisius Velichkovsky in 1757. At the beginning of 1800 the Cossacks from areas of the Ukraine who were suffering from religious persecution by the Uniates built a church here. This skete, which was basically Russian for centuries, is now staffed by Greek monks. For more information send $1.00 to Orthodox America, P.O. Box 992132, Redding, CA 96099-2132 and request pages 18 and 19 of the Vol. XII, No. 7-8 issue.

ALBANIA ORTHODOX protested the installation of a Greek bishop to head the church in Albania.

AN ORTHODOX CHURCH on the Mount of Olives in Jerusalem was destroyed by the government. The Patriarch of Jerusalem has demanded an immediate restoration from the municipality of Jerusalem and has lodged a strong protest with the Israel government.

GLOBAL VOLUNTEERS, an international non-profit volunteer organization, looks for teachers, etc. to help in Eastern Europe and other countries. Contact them at 375 E. Little Canada Rd., St. Paul, MN 55117 or call 1-800-487-1074.

•Angels still active

The seraphim's ministry is that of praise to God in heaven. We know from Holy Scripture (Isaiah 6:2) that they are indescribably beautiful "with two (wings) he covered his face, and with two he covered his feet, and with two he did fly." The cherubim dwell beside the throne of God (2 Kings 19:15) and act as guards to the most holy place. This is our reason to "represent the Cherubim" during the Divine Liturgy. The cherubim guarded the Tree of Life in Eden (Gen 3:24) and the Tabernacle in the wilderness. (1 Sam 4:4)

Angels are present around us at all times whether we are aware of them or not. "O Angel of God, my holy guardian, given me for protection by God in heaven..." They are given to us to help us in our earthly struggles and, at the time of death, an angel will be there to comfort us, and to give us peace and joy in that critical hour.

We know that an angel appeared to Joseph telling him to accept Mary's account concerning the birth of the Messiah, and again later telling him to take Mary and the Child away to escape Herod's soldiers. Angels announced the birth of Jesus to shepherds and, after Jesus' death, angels were at the tomb when the women came to anoint the Body. Angels are found throughout the Holy Scriptures and we might believe that they were something that happened only in ancient times, but that is far from so.

Angels are nearer than you think. God has given "His angels charge of you, to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone." (Psalm 91:11,12)

•Thanksgiving

thanksgiving.

George Herbert, a 17th century poet, wrote the following which can be our private prayer of thanksgiving or one we can use as a blessing before we eat our Thanksgiving dinner so that Thanksgiving is not missing from our hearts as it is from the mall displays.

You have given so much to me,
Give me one thing more — a grateful heart.
Not thankful only when it pleases me,
As if Your blessings had spare days
But such a heart, whose every pulse
May be marking Your praise.

•Celestial bodies

describes the intervention of God in man's life and becomes a message of salvation for man. The same substitution can be made for other celestial terms, e.g. Daniel, thus clarifying the description of the war in Heaven and the eventual expulsion of Lucifer from God's presence.

Unfortunately many people fall prey to astrologers, sooth-sayers and other quacks who use the periodic movement of heavenly bodies to foretell or interpret events in a human's life. Since thousands of astronomical events occur each day, astrologers can always find something to prove their naive or ambiguous explanations.

Even though both Jewish and Christian teachers have opposed the fantasy that the movements of heavenly bodies control the destiny of man, it was not until the twentieth century, that men could understand that the changes in individual personalities, productivity and spiritual behavior were due to climatic changes, growth of micro-organisms, allergic reactions or hormone production. These natural changes severely alter body chemistry and yield unexplained maladies. The changes may seem to correspond to changes in the heavens and quacks use these natural cycles to prey upon the ignorant.

Literal interpretations of the Bible lead to difficulty and the Church teaches that we must teach, study and debate the scripture in order to learn God's truth. The Judeo-Christian prophets and teachers attempted to counter the fakes by considering the stars, planets and comets as guardian angels (Ps 136:9) moving in the dome above the earth. This approach related the periodic, as well as the non-periodic changes, to the intercession of guardian angels and not fate. The approach gave man hope and removed the astrology axiom of fatalism which states that man is a victim of destiny rather than the object of God's love.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton

A chip on the shoulder indicates there is wood higher up.

ETHNIC CHUCKLE

Dorohaya Tyotya Marea.

Yak tam kolo vas. Toot yah mala takee experience!

About one week ago, yah peeshla shopping doh supermarket. Yah walking down aisle kolee me rubber elastic peeshol, POP eh me skirt began to padah. Yah tak skoro squat so that skirt neh pah na floorh. Yah unbutton me coat, grabuyuh me skirt, try to bunch it up. Neh mohla, so yah decided yah holding it with one rukyu. Yah button sah gombitchkee lem one ee yah tremam me skirt with hand in coat.

Yah mala takee trouble zhe yah dumam zhe yah better not finish toth shopping. Yah peshla doh checkout counter. Yah tremala me skirt with one ruckyu ee plateela bill with druhyu.

Yak yah peeshla na vonka, cheloveek preshol doh menhe e kashe: "Mam, I'd like to see you in my office." Yah yemyu kasyu: "I don't want to go anywhere with you mister." Ohn me povee: "I bet you don't."

Ohn bral me cart ee pushyuyeh back doh storyu. Yah krechyu: "Shtop." No one listened. Yah neh mala much choice. Yah followed him, yestyeh tremam me skirt. Me preshle doh yeho office. Ohn kashyeh me: "Lady, I saw you putting something under your coat while you were in Aisle 3." Yak kasyu: "How, yah didn't see anyone." Ohn povee: "Look over there lady, we have closed circuit TV in this store." Yah getting taka nervous. Yah kretchyu: "No, no, I didn't take anyting, mister." A ohn said: "Look, lady, you sure are a cool one. You're holding the evidence right under your coat, right now." Yah neh snam shto doing. Then ohn graboval me hand. Me skirt pall nah floor. Yah bulla taka barz embarrassed. A ohn bull takee chervenee! Anyhow, shitko turned out OK. Yah dostala malee due slip ot storee.

Budte zdrovee
Nearly jailbird
Hanya

MISSION FUND

Copies of **The Herald** go to places other than Alaska to do mission work. With these copies we endeavor to break the saying that "Orthodoxy is the best kept secret." Helping are Marian Barber, Evelyn P. Bekish, Yvonne Bohlander, Carolyn Herman, Julia Vanderpool, Gary Grysiak, John Petras, William Bybel, Mr. and Mrs. Paul Rusinko, Edward P. Chappen, M.D., Anonymous.

Dabs of Thoughts

Philosophy may teach us to be rational. Sociology may direct us to live in community. Humanism may invite us to discover the relevance of interpersonal dynamic. Psychodynamics may turn us to look within for self-realization. All these have their place and their value, but at the end of it all, we will stand and cry with St. Paul: "Who shall deliver me?" (Romans 7:24)

From reading the epistles or letters which are attributed to St. Paul it is evident that he usually made use of an amanuensis or secretary to write his letters. Sometimes he would add something in his own hand.

We may wonder why in Matthew 22:35-46 that Jesus did not tell us to love our neighbor **more** than ourselves. Tolstoy, who was moved by this idea, erroneously believed that the text must have been altered here. But the gospel wants to make two points clear: first, that God alone must be loved by us with all our heart — more than any fellow creature, and, next, that all souls have equal value in His eyes.

Anxiety does not empty tomorrow of its trials — it simply empties today of its joy.
Anxiety does not empty tomorrow of its sorrow — it empties today of its strength.

According to the **Church Around the World**, on the average 53,000 persons in Europe and North America are permanently leaving the Christian Church from one Sunday to the next. Orthodox are included in this exodus.

The iconostas is more than a place to place icons in the church. It serves to accentuate both the revelation and the heavenly mystery of the services especially the Divine Liturgy.

A man who has served many years on the church committee and has had the privilege of passing the plate wrote: "I've come to admire and respect the regular Sunday churchgoers. As I pass the plate, I often wonder what burdens or joys are uppermost in their minds. They come back Sunday after Sunday, bringing it all to God for sorting out. I look for the regulars, and miss them when they aren't there."

THE CARPATHIANS AND TV

TV has come to the village. Many of our relatives had purchased a large screen one during the past year. They must use an outside antenna and their method of running the wire between it and the TV is novel. They made a hole in the ceiling about 6 inches from the corner. They then stretched this wire which dangles about the same distance from any wall. When the TV is not on an embroidered cloth covers the screen.

The soaps have come! Everyone watches "The Rich Also Cry" — young and old, educated and uneducated, men and women, rich and poor. It is impossible for us to understand the frenzy with which a soap from Mexico "The Rich Also Cry" is watched. The country seems to stop to tune in the latest episode to follow the fate of Diego, Alberto and Mirianna.

On Easter Sunday afternoon, those relatives who were unlucky enough to have to entertain us during the airing of the show could hardly wait to go to the next relatives house where their first questions had to do with whether Alberto had asked Mirianna to get married. We didn't know at the time that they were talking about a TV show and assumed that they were discussing an upcoming marriage in the family. But we did think that Alberto seemed like a strange name for someone in the Uzhorod area!

The following week we were in Kiev. We went to the dining room in our hotel only to find what seemed all the personnel in the hotel taking time off at the same time. They were glued to the TV set in the anteroom — the chefs in their white hats, the maids in their aprons, the maintenance men, and the secretaries. We had to seat ourselves, no one would be bothered until the latest episode of the soap went off the air. Then they all scattered and life resumed its usual tempo. We were later told that there is now an unwritten rule in Kiev that no one calls anyone on the phone on Sunday afternoon until the show is off the air.

TV is also influencing life in a strange way. When we heard the priest give the announcement of the time of services, we heard him give three separate hours for the same service. This was somewhat confusing for us. We had set our watch when our plane had landed in Kiev, but we still weren't sure what time it was even though the village was one hour difference. Upon inquiry we found that they were on Kiev time, but since Kiev didn't want to be on the same time as Moscow, they adjusted their time one hour. To complicate things one of the villages had their own time. But with the TV soap "The Rich Also Cry" being beamed from Moscow, will TV bring standardization of time and overcome the political differences?

THE ENTRANCE INTO THE TEMPLE

The Holy Day, which is known as either the Entrance or Presentation of the Mother of God into the Temple, is celebrated on Nov. 21/Dec. 4.

It would appear that the word **entrance** better describes the event which took place when Mary, the Mother of God was three years of age. It was at this time that her parents with much pomp brought her to the temple where they were to leave her as they had promised God before she was born. She climbed the steps by herself to **enter** the temple.

We cannot find reference to the event in the books which were selected for inclusion in the Bible as we know it today, but it is beautifully and fully described in two books which can be found in **The Lost Books of the Bible**, these are the Gospel of the Birth of Mary which is said to have been written by St. Matthew and can be found in the works of St. Jerome and The Protoevangelium written by St. James the Lesser, which is said to give the historical account of the birth of Christ and the account of His mother.

From these writings, we learn that Sts. Joachim and Anna, the parents of Mary, were still childless when they were quite old. This was considered a disgrace. They prayed constantly for a child and promised God that if they were blessed they would dedicate the child to the service of the Lord. They had the child and when she was three they brought her to the temple and put her under the care of the high priest, Zachary, who was the father of St. John the Baptist, and a relative of hers. She spent over a decade here and upon maturity she was betrothed to Joseph.

This is one of the main Holy Days of the Church.

ALASKA FUND

We are sending so many copies of the **Herald** to Alaska that our fund is rapidly being depleted. Helping this month to send copies are Marian Barber, Edward P. Chappen, M.D., Julia Vanderpool, Anonymous (2), Carolyn Herman, Mr. and Mrs. Paul Rusinko, Yvonne Bohlander, Pete and Anne Sivulka, Mary Banks, William Bybel, Evelyn P. Bekish, John Petras.



EDITORS NOTES

For the past several issues attention was focused on a great and devoted priest, Fr. Alexis Toth, who accepted Orthodoxy and then went on to make a tremendous contribution to the Orthodox Church in America. His life has been of great interest to thousands of our readers whose parents or grandparents immigrated from the Carpathian Mountain region. Not only did many of these forefathers follow Fr. Toth into Orthodoxy, but hundreds of our present readers where baptized into the Greek Catholic Church and as babies or children were added to the rolls of the Orthodox Church by their parents. Many of them were not even aware of this until they needed their baptism papers for one reason or another.

Fr. Toth died in 1909 and ten years later he was honored as no other person was before him by having his remains relocated into a marble chapel at the altar end of the church at St. Tikhon's Monastery. Because of the World War I he was soon forgotten. Personally, as a student at St. Tikhon's Seminary, which adjoins the Monastery, I passed his tomb three times a day for prayer at the church. Yet I was never informed who he was, what he did, or why he was buried in such a place of honor. Time has not improved or reaffirmed the "Vechnaja Pamyat: Eternal Memory" which was sung for him.

I find that he was neglected when he was still living and the error is being repeated. Fr. Toth was a Uhro-Rus. He spoke either Hungarian or Po-Nasemuy. He had difficulty communicating with representatives of the Russian Orthodox Church. At this time in history and many years later, people from the Carpathians were treated with derision. Priests with this ethnic background were assigned to struggling parishes and were looked down upon. Their style of chanting, form of music now known as Plain Chant, and their language, which was said to be "Protive Udareneya — Against Accent," made them poor cousins in the Russian Orthodox Church they had embraced. Much of this was felt by me, as my father was a priest who came from this area. This was the situation encountered by Fr. Toth.

He was neglected when he was living. After discussion with many people and studying his life, letters and memoirs, it is difficult to understand why he was not consecrated a bishop to care for the Carpathian people.

He is still being neglected, I have just read a copy of a journal which gives a bishop involved in the process credit for the great exodus into Orthodoxy in the U.S., Fr. Alexis Toth was not even mentioned!

You are asked to add Fr.. Alexis to your prayer list and to ask others to do the same. It is up to us who have been blessed by being members of the Orthodox Church here in America and especially for those with ties to Malo-Rus to reaffirm "Vechnaje Pamyat" and perhaps when the Ecumenical Movement loses some of its luster for many, he will be considered as a candidate for addition to the calendar of saints.

Fr. Stroyen, Ph.D.

THE CANONICAL TRADITION
(No. 6)

2. The Composition of the Church's Law

Codification of Canon Law. Because of the apparent dissimilarity among the legal systems of the various autocephalous Churches, there are those who consider a uniform codification of the Church's law a near impossibility, and that a separate codification for each of them will be necessary. Then there are those who reject codification outright as conflicting with the spiritual essence of Orthodoxy. They believe that the deep unity which exists among all the Orthodox Churches in faith and sacramental life can continue to be maintained according to the local traditions of each autocephalous Church.

Nevertheless, both views mentioned above have been challenged by Metropolitan Bartholomaios of Philadelphia in his article entitled "A Common Code for the Orthodox Churches" (Kanon I (Vienna, 1973), 45-53); he reminds those who stress the dissimilarity among the legal systems of the autocephalous Churches that within Orthodoxy there is basically a single law, whose most important sources are common to all the Orthodox Churches. Furthermore, "the Orthodox Church is neither the sum of a number of independent Churches, nor a federation of Churches with an external, inter-church law, but *one* Church, the Body of Christ, within which the local Churches are expressions of the one, undivided, living, holy, catholic Church in various places" (Archondonis, "A Common Code," p. 48). On the other hand, those who reject codification on the grounds that it conflicts with the essence of Orthodoxy are reminded that the Church is not only a charismatic body; she is an institution with both a divine and a human element; and, as such, she is in need of a code of laws to enhance the evolution of ecclesiastical life and to assure the further development of Orthodox canon law.

Lewis Patsavos, Ph.D.

A little child was seen tripping lightheartedly through a cemetery at dusk. "Aren't you afraid of this place?" someone asked her. "Oh, no," she replied, "I only cross through here to get home." Death for the believing Christian is only a "crossing through to get home." It is not ultimate and final death; it only seems that way to us. Just as we say the sun sets, because that is how it looks to us, though it really does not, so with those who leave us in death.

PRESS FUND

Sometimes we have to take upon ourselves the responsibility of doing something about our religion and getting information about it for ourselves and others. **The Orthodox Herald** is doing this with the help of many people. Add your response with theirs so that we may continue. A big Russian Spasebo (thank you) to those who helped us this month: Alexandra Spanovic, Mary Garbarino, Mary Saxe, Anonymous (3), Irene Allen, Mrs. John Kuzmack, Yvonne Bohlander, Holy Protection Orthodox Monastery, Marian Barber, Mary Christini, Julia Duffney, John Petras, Pauline Dorosh, Julia Vanderpool, Dora Daley, Olga Peck, Mary Barrett, Nicholas Kosar, Mr. and Mrs. Paul Rusinko, Fr. John Haluszczak, William Bybel. Alexandra Spanovic in memory of her brother Emil Christofferson, who died on Aug. 25. Carol Herman in memory of her father John Hutchko. John J. Cramer is memory of Richard Cramer. Mindora Burkhardt in memory of her husband. Helen Cudlic in memory of her daughter and for health of Neil Woodward of New Hampshire.



These days of smaller families many people only roast part of a turkey for Thanksgiving. This makes a problem with the stuffing, so this is usually baked separately. Some people serve a vegetarian meal on this day because it falls in the Fast period or to satisfy many people who prefer not to eat meat. There is an old Russian recipe which serves well either as an addition to a traditional dinner or as a satisfying entree. This recipe can be filed under lenten food and saved for any Fast period.

Kotlety z Gribamy
Cutlets with Mushrooms

1 lb. fresh mushrooms
1 cup finely chopped onions
2 cups dried bread cubes
3 eggs, beaten
½ teas. salt
dash pepper
2 Tbls. butter
½ cup water or milk
1 Tbls. chopped parsley
fine bread crumbs
¼ tsp. mace or nutmeg

Soak bread cubes in milk or water for 10 minutes. Meanwhile, saute finely chopped onions. Remove from pan and place in mixing bowl. Finely chop mushrooms. Saute in onion pan. Add to onions in bowl. Mix. Squeeze bread cubes. Add to onion mixture. Add beaten eggs, parsley, salt, pepper and mace or nutmeg.

For Mushroom mounds: Spoon into well greased muffin pans. Dot top with small pieces of butter. Bake at 350 for 15-20 minutes or until set.

For Cutlets: Add more bread crumbs if necessary to hold together. Shape into patties using about 3 Tbls. for each one. Coat with fine bread crumbs. Fry in butter until golden brown on both sides.

VARIATIONS: 1. If you like the taste of mushrooms, you may prefer to use the mushrooms and/or the onion raw without sauteing. 2. Shape the cutlets in oblong rolls before frying.



NOVEMBER
1992

1. **Luke: 7:11-16**
2. Luke 7:36-50
3. 8:1-3
4. 8:22-25
5. 9:7-11
6. 9:12-18
7. 6:1-10
8. **Luke 8:5-15**
9. Luke 9:18-22
10. 9:23-27
11. 9:44-50
12. 9:49-56
13. 10:1-15
14. 7:1-10
15. **Luke 16:19-31**
16. Luke 10:24-24
17. 11:1-10
18. 11:9-13
19. 11:14-23
20. 11:23-26
21. 8:16-21
22. **Luke 8:26-39**
23. Luke 11:29-33
24. 11:34-41
25. 11:42-46
26. 11:47-12:1
27. 12:2-12
28. 9:1-6
29. **Luke 8:41-56**
30. Luke 12:13-15,22-31

BIBLE STUDY

On Friday the 20th we read from Luke 11:23-26. This is a terrible story but one which can have consequences in many of our lives. It tells us that there was a man from whom an unclean spirit was expelled. It wandered seeking a place to settle, but it could find none. It finally determined to return to the man and a place which was familiar. It found his soul cleaned and ready — but empty. So the spirit looked around and found seven spirits who were worse than itself and came back and re-entered.

We are taught that nature abhors a vacuum. And this fundamental truth extends to a person's soul. You cannot leave it empty. It is not enough to banish the evil thoughts and the evil habits and the old ways and leave the soul empty. An empty soul is in peril. It is not enough to drive out evil; good must come in.

We cannot just repent of sins and expect to start to live a better life. We must fill that void in which the sin existed. This can be illustrated by someone who vows to give up smoking. Unless they substitute something to do with their hands or the time off they took to smoke, they will usually fail.

This is true of our soul. The time spent in gossiping, watching senseless shows on TV, nagging, etc. has to be filled with good. Why not spend this time to do good, write a note or call someone, get out your prayer book or Bible. Read one of the many books which are mentioned in the chronology. Fill your soul, once bad is expelled so that it is not empty and ready for even greater bad.

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IT'S BEEN 826 YEARS

On Nov. 15/28 the Orthodox world starts to observe the Nativity Fast. It is sometimes called St. Philip's Fast because it begins the day after he is remembered on the Church calendar and so ushers in the Fast. In the English speaking world we tend to call it Advent, which means "the coming."

We prepare to celebrate the mystery of God's appearance in the flesh with his forty day fast by honoring His ancestors and the prophets who longed for His Coming.

These pious patriarchs and just men of the Old Testament awaited the arrival of the Messiah by fasting and prayer and the Church asks us to prepare for His Coming in the same way. This fast should be used to help us grow in Christ by doing deeds of charity, self-improvement by the extra prayers and fasting mentioned and by reading of the Holy Scriptures and the receiving of the Sacraments of Spiritual Healing: Repentance and Communion.

This fast was mentioned in writings from as early as the 4th century, where it was called a pious tradition. But it was at the Council of Constantinople held in 1166, that is 826 years ago, which set the beginning of the fast and the length of it.